

here, and when "one of the family is blessed, we are very glad."

Brother Kilhefner preached at the College Chapel last Sunday.

We still can accommodate many new names on our subscription list.

We welcome brother Geo. DeBolt, as a new contributor to our columns. Hope he will favor us often.

Brother Yoder informs us that he and his wife are improving in health again.

Bro. A. M. Ridenour will move from West Va., to West Independence, O., to take charge of the church there.

We expect that something will be accomplished at Andrews, Ind. Read the article and resolutions under the head of "Light is Breaking."

That is good news that comes from West Independence. We are greatly pleased over the results because some of our own dear relatives have chosen the good part.

Bro. H. G. Ulery, Covington, Ohio, writes that they are still holding the fort and feel encouraged. Certainly, the Lord is helping us; and when God is for us, who can be against us?

It is with much satisfaction that we note that brother Isaac Leedy is again in the field and at work. He is an able and effective speaker, and might do a great work in the field.

Brethren, remember that many mistakes are made in the mails, and we make mistakes like other men, and if you do not get your paper as you should, notify us by postal card at once.

Good reports are coming from so many sources, that we feel the necessity of a new phrase and new words to express what "glorious news" expresses, to avoid too frequent repetitions.

The Louisville Church has become a hardy plant, and grows right along. Those who are homeless, spiritually, in that locality, know that it is a city of refuge, and they are fleeing to it.

We are pained to learn that brother S. H. Bashor's health is not good at the present time, and that he is barely able to perform his home ministerial work. How we wish that he might have good health.

In A. D. Gnagey's article published in the EVANGELIST of Jan. 20th, the following occurs: "Write about the poor, 'Dead,' died of diffidence and neglect." To get the author's meaning read: "Write above the door, 'Dead,' died of indifference and neglect."

We are printing this week an "Open Letter," by W. J. H. Bauman, in reply to one written by J. B. Lair. It is written in his bold characteristic style and tells some true things about elder methods. It will be put out in tract form. Copies will be sent to any address at the rate of 25 for 10 cents, 100 for 30 cents.

Brother H. R. Holsinger is still at the bed-side of his father. His death is hourly expected, and he is there faithfully discharging his last duty to a parent. When that is performed, he will then hasten to discharge what he regards as his next highest duty, the rescue of the college. May the Lord be with him.

Our meeting at Sugar Grove of which I gave an item the other

day, is progressing nicely. To present date 22 have confessed the Lord and others are coming. Nine came forward last evening. The house was so densely packed that we had no kneeling room.

J. H. SWIHART.
Jan. 25.

The waters are being troubled. In our last we reported six additions. When we met to baptize, another young lady requested baptism, and so there were seven accessions instead of six. Last evening after preaching, four more came out and made the good confession. Praise the Lord for his goodness.

JOSIAH KEIM.
Louisville, O., Jan. 25.

Be Not Deceived.

We notice an article in EVANGELIST No. 3, written by Bro. Minnich, stating that the Conservatives proposed at the church near his place, to have the expelled members unite with them again; and take the minutes of Annual Meeting as advice only.

Dear Brethren do you not remember this same rule when given as advice before, was the cause of more members being expelled from the church than at present? We dearly love and respect our Brethren, and those who had been turned out, simply for not obeying the rules of A. M. and we feel it our duty to warn them. We know there is danger in accepting those rules even as advice. We claim the Gospel alone contains enough to govern us as a church; and when they try to make you believe that it requires more,—please tell them kindly to have stronger faith in our Dear Master (and a perfect Law Giver.) Whenever we allow our necks to become so stiff that the Gospel yoke will not guide us, we had better fall on our knees and pray God to give us stronger faith, in order that we may more fully trust in Him alone. When we look over the past history of our lives, we are made to wonder whether we have been as forbearing one with another as the Gospel demands us to be. I fear the strong have even come far short of obeying the Gospel alone.

JOHN DUBBS.
Milford, Ind., Jan. 27.

A Brief Retrospect.

Another year closed! We look back to Dec. 31st, 1882, with some degree of interest; then our first sermon under the progressive regime was preached in Blair Co., Pa. At this time we were living in Huntington Co., Pa., and had preached two years in the "James Creek Church;" Geo. Brumbaugh, Elder. It was here that the ecclesiastical pruning knife came along, and we lost our devoted scalp. While here, the brethren used to tell me my sermons were "much appreciated." After my expulsion, my orthodoxy was "always questionable." Then we began to hear it thunder a little over in Blair Co. The lightning struck and hit Bro. J. L. Wineland and several others. Elders Quinter and Brumbaugh charged the battery, and it "went loose" and struck the above named. Subsequently another flash: this was electric uniformity, and hit Bro. J. G. Snider and others. Then we got a letter from Bro. Snider to "come

over and preach and Bashor will help you," and on the 31st evening of Dec., 1882, we fired the first progressive gun in "Morrison's Cove." I still remember the subject—"Man proposes, and God disposes." It reminded us of Samson tying the brands to the tails of foxes, and turning them into the grain fields. We held on for ten days, when Bashor came, flushed with victory from the fields of Maryland. He wielded the spear and was successful. Here the first organization in Blair Co., was made, consisting of about forty members. The church then asked us to come and minister to them, this we did in April, 1883. Our first communion was held the following May. We wanted considerable "help," and procured Bro. P. J. Brown. By this time we learned our first lesson, and that was, we had sat down on the Gibraltar of dunkerism, and that considerable back bone was necessary to prevent being snowed under. The camp of Israel was much disturbed, we were called "ungodly men," and many other mild (?) epithets, but we kept our bearing, relying upon God for the results. We heard a little thunder over at New Enterprise, Elders Quinter and Sell went over there, and the lightning again struck, and twelve or fifteen received the fatal charge. In September, 1883, in company with Revs. Hildebrand, Smouse and E. S. Miller, we went over to Enterprise, and organized a church of about twenty-five members, Bro. R. Z. Replogle, minister. This little organization, in the midst of one of the strongest dunkard churches in the State, battled manfully. We were asked to assist Bro. Replogle in the ministry; this we did for a time alternately. Our little organization then worshiped in the G. B. house, almost an hundred feet in length, and wide in proportion. In the center of this mammoth structure our little band would gather, and as we would enter the big building and see this little group, all huddled together, we thought of the sower who went forth to sow, and that the sack had opened, and the seed all spilled out in one spot.

But we saw harmony at once, in, that the preacher was a very small man, with a very small congregation.

Here we labored under much disadvantage. The ecclesiastical "cat-o-nine tail" was constantly dangling over our heads. If there was a "singing school," we had to step down and out, but still we prospered. Bro. Replogle responding to a call to Johnstown, last spring, we accepted the pastorate, and labored for them the best we could during the year.

Three years have now passed since our first sermon. Then the outlook was any thing but flattering, the ponderous organization of G. B.'s, all around us.

But friendly reader, if you don't believe that any good thing has come out of Nazareth, "come and see." The original "40" have spread to about one hundred, the original twenty at Enterprise have grown to about seventy, with one among the handsomest churches in Morrison's Cove, a large and live Sunday school, and the church full of Heavenly fire. Those to whom the ghost of Banquo ap-

peared were no more astonished, than are our G. B. friends, who predicted a "fizzle," in the church building. It is there all the same, and Enterprise has crossed the Rubicon, and no surrender.

We have extended our domain, we have had the daring presumption to go over among the people over whom Elder James Sell sways the theological scepter known as the Duncansville church, and preach Christ as the only Head of the church.

On Saturday evening, Jan. 23, 1886, we effected the third organization, just three years from the first, with thirty-six members, found the money subscribed to build a house of worship, appointed a building committee, and soon will be heard the ring of the hammer and trowel.

With this concise retrospect, it is now concluded that the progressives these "ungodly men," have come to stay. Our third year of labor here, is soon to close; Bro. J. G. Snider succeeds us in the pastorate. We sincerely pray that he may wear the mantle far more successfully than we have done. In this retrospect, we see many mistakes, but done the best we could, and have come through the conflict, a better man, with much experience of a peculiar kind, with a stiffer back bone than when we entered.

From Jan. 1st, 1883, to Jan. 1st, 1886, have tried to preach 400 sermons; some of them were successes, some of them were grand failures. Have enjoyed the kind hospitalities of Christians and friends, have learned, too, that the grace of God alone is able to make us faithful.

My pastoral relation for three years has been the happiest years of my life, though somewhat arduous. The present year, if spared, will give me lighter labor; will have the care of the little organization last referred to, and may drop out occasionally to see how our brethren do elsewhere.

May God bless our three year's of weak labors, and my brethren and sisters to whom we ministered.

WILL L. SPANOGLE.
Martinsburg, Pa.

Light is Breaking.

On Friday of last week, a number of brethren who were in fellowship, and some who were not in fellowship with the church, met at Elder Joseph Leedy's for the purpose of trying to effect a union. The following principles were formulated and agreed to:

1. That the Church of the ntioch District rescind and invalidate their former decisions in their church councils at Dova, Ind., on the 10th day of August and 7th of September 1878.
2. That the church thereby reinstate into their former positions and into fellowship with the church all members who have been expelled or otherwise removed from the church on account of said decisions.
3. That the church place herself on record, that she will use the New Testament Scriptures as her only government.
4. That the church shall not dis-fellowship any of her members, only for violations of the New Testament Scriptures.
5. That the church declare the New Testament a perfect law, to rule and govern the church, in all things that are essential to salvation.

The church met in council in their meeting-house in this place, on last Tuesday, and unanimously adopted the above declaration of principles.

S. M. MINNICH.
Andrews, Ind., Jan. 30.

Miami Valley Items.

Brother Mallott is still holding forth at Winchester. So far there have been 14 accessions. There is a good prospect for many more, if we can only prevail on our brother to stay with us a while longer.

It is almost superfluous to assert that Bro. Mallott is a success as a revivalist. The number of accessions at every point he visits is sufficient evidence of this. The eccentric revivalist Sam Jones says that the quality of the fishing tackle must not be judged by the straightness or crookedness of the pole, or the delicacy of the line and hook, or the scientific principle of adjusting the bait, but by the string of fish caught.

Bro. Brown's article in No. 4 is timely. It is written in the plain, straight-forward, old-fashioned way, so characteristic of the man. The fact how German Baptists, not having the moral courage to act out their avowed convictions, but still indorse the crookedness of the Annual Meeting, can be classed as not recognizing any division, is a riddle to me. Like Bro. Brown, I cannot see how any one can be "neutral" and still belong to one or the other of the two branches. It looks to me as silly as a rebel soldier during the late war, wearing the uniform of the southern army and marching with the regiment to battle, and then saying he is neutral.

Brother Philip got down at the pith of the matter when he says. "I do think that when brethren so far forget the past as to virtually confess that there was nothing to differ about, is an acknowledgment that we have all been acting like the veriest fools in the past five years, and that the division is so insignificant that it is no longer a recognizable fact."

The truth of the matter, brethren, is this, that the German Baptists, in many places, have to recognize the progressive principle of the Brethren, to give them standing and respectability as Christians before the world. It seems to me as if they were, trying to gain popularity and the good will of the thinking people by patting us on the back, and not "recognizing any divisions."

EDWARD MASON.

The M. and E. Fund.

Georgie Gamble	.25
Sallie Keim	.25
Melvin B. Summers	.10
Bertie Snyder	.10
Kate R. Price	1.50
Jennie Frantz	1.00
A Sister	2.00
D. O. Brumbaugh	.30
Adam Longaker	.30
Elsie Mallott	.05
Owen Switzer	.50
Sallie Baum	.10
Nettie Tombaugh	.10
Sophia Casselberry	.50
	7.05
Previously reported	27.50
Total	\$34.25

Evangelist College Fund.

W. H. Harrington	\$50.00
John Moomaw	15.00
Thomas Snimmers	6.00
A Brother	6.00
Theodore Stevenson	5.00
A Sister	5.00

It is a wise man who never acts without reason, and never against it.

Few people are so selfish as to keep their opinions to themselves.